



T H E

*England James I King*

Kings Maiesties Speech, as  
it was deliuered by him in the vpper  
house of the Parliament to the Lords  
*Spirituall and Temporall, and to the*  
Knights, Citizens and Burgeffes  
there assembled,

On Munday the 19. day of March 1603.  
*being the first day of this present Parlia-*  
ment, and the first Parliament of  
his Maiesties Raigne.



*Imprinted at London by* ROBERT  
BARKER, Printer to the Kings  
*most Excellent Maiestie.*

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THE



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Baker, Printer to the Kings  
most Excellent Majesty.  
1704.





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I did no sooner please God to lighten his hand, and relent the violence of his deuouring Angel against the poore people of this Citie, but as soone did I resolute to call this Parliament, and that for three chiefe and principall reasons: The first whereof is, (and which of it selfe, although there were no more, is not onely a sufficient, but a most full and necessarie ground and reason for conuening of this Assemblic) This first reason I say is, That you who are heere presently assembled to represent the Body of this whole kingdome, & of all sorts of people within the same, may with your  
owne



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owne cares heare, and that I out of mine owne mouth may deliuer vnto you the assurance of my due thankfulnes for your so ioyfull and generall applause to the declaring and receiuing of me in this seate (which God by my Birthright and lineall descent had in the fulnesse of time prouided for me) and that, immediatly after it pleased God to call your late Soueraigne of famous memorie, full of dayes, but fuller of immortall trophes of honour, out of this transitorie life. Not that I am able to expresse by wordes, or vtter by eloquence the viue image of mine inward thankfulnesse, but onely that out of mine owne mouth you may rest assured to expect that measure of thankfulnesse at my hands, which is according to the infinitenesse of your deserts, and to my inclination and abilitie for requittall of the same. Shall I euer? nay, can I euer be able, or rather so vnable in memorie, as to forget your vnexpected readines and alacritie, your euer memorable resolution, and your most wonderfull coniunction and harmonie of your hearts in declaring and embracing me as your vndoubted and lawfull King and Gouvernour? Or shall it euer be blotted out of my minde, how at my first entrie into this Kingdome, the people of all sorts rid and ran, nay rather flew to meete mee? their eyes flaming nothing but sparckles of affection, their mouthes and tongues vttering nothing but sounds of ioy, their hands, feete, and all the rest of their members in their gestures discovering a passionate longing, and earnestnesse to meete and embrace



*in the Parliament house.*

brace their new Soueraigne. *Quid ergo retribuam?*  
Shall I allow in my selfe, that which I could neuer  
beare with in another? No I must plainly and  
freely confesse heere in all your audiences, that  
I did euer naturally so farre mislike a tongue to  
smoothe, and diligent in paying their creditors  
with lippe payment and verball thanks, as I euer  
suspected that sort of people meant not to pay their  
debtors in more substantiall sort of coyne. And  
therefore for expressing of my thankfulnessse, I must  
resort vnto the other two reasons of my conuening  
of this Parliament, by them in action to vtter my  
thankfulnessse: Both the sayd reasons hauing but  
one ground, which is the deedes, whereby all the  
dayes of my life, I am by Gods grace to expresse my  
sayd thankfulnessse towards you, but diuided in this,  
That in the first of those two, mine actions of  
thanks, are so inseparably conioyned with my  
Person, as they are in a maner become indiuidually  
annexed to the same: In the other reason, mine  
actions are such, as I may either doe them, or leaue  
them vndone, although by Gods grace I hope ne-  
uer to be wearie of the doing of them.

As to the first: It is the blessings which God hath  
in my Person bestowed vpon you all, wherein I pro-  
test, I doe more glorie at the same for your weale,  
then for any particular respect of mine owne repu-  
tation, or aduantage therein.

The first then of these blessings, which God hath  
ioyntly with my Person sent vnto you, is Outward  
peace: that is, peace abroad with all foreine neigh-  
bours:



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bours: for I thanke God I may iustly say, that neuer since I was a King, I either receiued wrong of any other Christian Prince or State, or did wrong to any: I haue euer, I praise God, yet kept Peace and Amitie with all, which hath beene so farre tyed to my person, as at my comming here you are witnesses I found the State embarqued in a great and tedious warre, and onely by mine arriuall heere, and by the Peace in my Person, is now amitie kept, where warre was before, which is no small blessing to a Christian Commonwealth: for by Peace abroad with their Neighbours the Townes flourish, the Merchants become rich, the Trade doeth encrease, and the people of all sorts of the Land enioy free libertie to exercise themselves in their seuerall vocations without perill or disturbance. Not that I thinke this outward Peace so vnseparably tyed to my Person, as I dare assuredly promise to my selfe and to you the certeine continuance thereof: but thus farre I can very wel assure you, and in the word of a King promise vnto you, That I shall neuer giue the first occasion of the breach therof, neither shall I euer be mooued for any particular or priuate passion of minde to interrupt your publique Peace, except I be forced thereunto, either for reparation of the honour of the Kingdome, or else by necessitie for the weale & preservation of the same: In which case, a secure and honourable warre must be preferred to an vnsecure and dishonourable Peace: yet doe I hope by my experience of the by-past blessings of Peace, which God hath so long euer since  
my



*in the Parliament house.*

my Birth bestowed vpon mee, that hee will not be weary to continue the same, nor repent him of his grace towards mee, transferring that sentence of King *Dauids* vpon his by-past victories of warre to mine of Peace, That; *that God who preserued me from the deuouring iawes of the Beare and of the Lyon, and deliuered them into my hands, shall also now grant me victory ouer that vncircumcised Philistine.*

But although Outward peace be a great blessing; yet is it as farre inferiour to peace within, as ciuill warres are more cruell and vnnaturall then warres abroad. And therefore the second great blessing that God hath with my Person sent vnto you, is Peace within, and that in a double forme. First, by my descent lineally out of the loynes of *Henry* the seuenth, is reunited and confirmed in me the Vnion of the two princely Roses of the two Houses of LANCASTER and YORKE, whereof that King of happy memorie was the first Vniter, as hee was also the first ground-layer of the other Peace. The lamentable and miserable euent by the ciuill and bloody dissention betwixt these two Houses was so great and so late, as it neede not be renewed vnto your memories: which, as it was first settled and vnited in him, so is it now reunited and confirmed in me, being iustly and lineally descended not onely of that happy coniunction, but of both the Branches thereof many times before. But the Vnion of these two princely Houses is nothing comparable to the Vnion of two ancient and famous Kingdoms, which is the other inward Peace annexed to my Person.

B

And



## *The Kings Maiesties speech*

And here I must craue your patiences for a little space, to giue mee leaue to discourse more particularly of the benefites that doe arise of that Vnion which is made in my blood, being a matter that most properly belongeth to me to speake of, as the head wherein that great Body is vnited. And first, if we were to looke no higher then to naturall and physicall reasons, wee may easily bee perswaded of the great benefites that by that Vnion doe redound to the whole Island: for if twentie thousand men be a strong Armie, is not the double thereof, fortie thousand, a double the stronger Armie? If a Baron enricheth himselfe with double as many lands as hee had before, is hee not double the greater? Nature teacheth vs, that Mountaines are made of Motes, and that at the first, Kingdomes being diuided, and euery particular Towne or little Countie, as Tyrants or Vsurpers could obtaine the possession, a Segniorie apart, many of these little Kingdomes are now in proesse of time, by the ordinance of God, ioyned into great Monarchies, whereby they are become powerfull within themselves to defend themselves from all outward inuasions, and their head and governour thereby enabled to redeeme them from forreine assaults, and punish priuate transgressions within. Doe wee not yet remember, that this Kingdome was diuided into seuen little Kingdomes, besides Wales? And is it not now the stronger by their vnion? And hath not the vnion of Wales to England added a greater strength thereto? Which though it was a great  
Princi.



*in the Parliament house.*

Principality, was nothing comparable in greatness and power to the ancient and famous Kingdom of Scotland. But what should wee sticke vpon any naturall appearance, when it is manifest that God by his almighty prouidence hath preordained it so to be? Hath not God first vnited these two Kingdomes both in Language, Religion, and similitude of Manners? Yea, hath hee not made vs all in one Iland, compassed with one Sea, and of it selfe by nature so indiuisible, as almost those that were borderers themselves on the late Borders, cannot distinguish, nor know, or discern their owne limits? These two Countries being separated neither by Sea, nor great Riuer, Mountaine, nor other strength of nature, but onely by little small Brookes, or demolished little walles, so as rather they were diuided in apprehension, then in effect, And now in the end and fulnesse of time vnited, the right and title of both in my Person, alike lineally descended of both the Crownes, whereby it is now become like a litle World within it selfe, being intrenched and fortified round about with a naturall, and yet admirable strong pond or ditch, whereby all the former feares of this Nation are now quite cut off. The other part of the Iland being euer before now not onely the place of landing to all strangers that was to make inuasion here, but likewise moued by the enemies of this State by vntimely incursions, to make inforced diuersion from their Conquests, for defending themselves at home, and keeping sure their backe-doore as then it was called, which



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was the greatest hinderance and let that euer my Predecessors of this Nation gat in disturbing them from their many famous & glorious Conquests abroad. What God hath cōioyned then, let no man separate. I am the Husband, and all the whole Isle is my lawfull Wife; I am the Head, and it is my Body; I am the Shepherd, and it is my Flocke: I hope therefore no man will be so vnreasonable as to thinke that I that am a Christian King vnder the Gospel, should be a Polygamist & Husband to two Wiues; that I being the Head, should haue a diuided and monstrous Body; or that being the Shepheard to so faire a Flocke (whose fold hath no wall to hedge it but the foure Seas) should haue my Flocke parted in two. But as I am assured, that no honest Subject of whatsoever degree within my whole Dominions, is lesse glad of this ioyfull Vnion then I am; So may the friuolous obiection of any that would be hinderers of this worke, which God hath in my Person already established, bee easily answered, which can be none, except such as are either blinded with Ignorance, or els transported with Malice, being vnable to liue in a well gouerned Commonwealth, and onely delighting to fish in troubled waters. For if they would stand vpon their reputation and priuiledges of any of the Kingdomes, I pray you was not both the Kingdomes Monarchies from the beginning, and consequently could euer the Bodie bee counted without the Head, which was euer vnseparably ioyned thereunto? So that as Honour and Priuiledges of any of the Kingdomes,



*in the Parliament house.*

Kingdomes could not be diuided from their Soue-  
raigne, So are they nowe confounded and ioy-  
ned in my Person, who am equall and alike kind-  
ly Head to you both. When this Kingdome of  
*England* was diuided into so many little Kingdoms  
as I told you before, one of them behoued to eate  
vp another, till they were all vnited in one. And  
yet can *Wiltshire* or *Deuonshire*, which were of the  
*West Saxons*, although their Kingdome was of lon-  
gest durance, and did by Conquest overcome di-  
uers of the rest of the little Kingdoms, make claime  
to Prioritie of Place or Honour before *Sussex*, *Essex*,  
or other Shires which were conquered by them?  
And haue wee not the like experience in the King-  
dome of *France*, being composed of diuers Dut-  
chies, and one after another conquered by the  
sword? For euen as little brookes lose their names  
by their running and fall into great Rivers, and the  
very name and memorie of the great Rivers swal-  
lowed vp in the Ocean: so by the coniunction of  
diuers little Kingdomes in one, are all these priuate  
differences and questions swallowed vp. And since  
the successe was happie of the *Saxons* Kingdomes  
being conquered by the speare of *Bellona*; How Mars,  
much greater reason haue wee to expect a happie  
issue of this greater Vnion, which is onely fastened  
and bound vp by the wedding Ring of *Astræa*? Loue and  
And as God hath made *Scotland* the one halfe of Peace,  
this Isle to enioy my Birth, and the first and most  
vnperfect halfe of my life, and you heere to enioy  
the perfect and the last halfe thereof; so can I not  
think.



## The Kings Maiesties speech

thinke that any would be so iniurious to me, no nor in their thoughts and wishes, as to cut asunder the one halfe of me from the other. But in this matter I have farre enough insisted, resting assured that in your hearts and mindes you all applaud this my discourse.

3 Now although these blessings before rehearsed of Inward and Outward peace, be great: yet seeing that in all good things, a great part of their goodnesse and estimation is lost, if they haue not apperance of perpetuity or long continuance; so hath it pleased Almighty God to accompany my person also with that fauour, hauing healthfull and hopefull Issue of my bodie, whereof some are here present, for continuance and propagation of that vndoubted right which is in my Person; vnder whom I doubt not but it will please God to prosper and continue for many yeeres this Vnion, and all other blessings of Inward and Outward peace which I haue brought with me.

4 But neither peace Outward nor peace Inward, nor any other blessings that can follow thereupon, nor apperance of the perpetuity thereof, by propagation in the posteritie, is but a weake pillar and a rotten reede to leane vnto, if God doe not strengthen and by the staffe of his blessing make them durable: for in vaine doth the Watchman watch the City, if the Lord be not the principall defence thereof: in vaine doeth the Builder build the house, if God giue not the successe: And in vaine (as Paul saith) doeth Paul plant and Apollos water, if God giue



*in the Parliament house*

give not the increase. For all worldly blessings are but like swift passing shadowes, fading flowers, or chaffe blown before the wind, if by the profession of true Religion, and workes according thereunto, God bee not mooued to maintaine and settle the Thrones of Princes. And although that since mine entry into this kingdome, I haue both by meeting with diuers of the Ecclesiasticall Estate, and likewise by diuers Proclamations clearly declared my mind in points of Religion, yet doe I not thinke it amisse in this so solemne an Audience, I should now take occasion to discouer somewhat of the secrets of my heart in that matter: For I shall neuer (with Gods grace) be ashamed to make publike profession therof at all occasions, least God should be ashamed to professe & allow me before men and Angels, especially least that at this time men might presume further vpon the misknowledge of my meaning to trouble this Parliament of ours then were conuenient. At my first coming, although I found but one Religion, and that which by my selfe is professed, publicquely allowed, and by the Law maintained: Yet found I another sort of Religion, besides a priuate Secte, lurking within the bowels of this Nation. The first is the true Religion, which by me is professed and by the Law is established: The second is the falsly called Catholikes, but truly Papistes. The third, which I call a Secte rather then Religion, is the Puritanes & Nonconformists, who doe not so farre differ from vs in points of Religion, as in their confused forme of Policie and Parity,



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Parity, being euer discontented with the present  
Gouernment, and impatient to suffer any superio-  
ritie, which maketh their Sect vnable to be suffered  
in any well governed Common wealth. But as for  
my course toward them, I remit it to my Procla-  
mations made vpon that Subiect. And now for the  
Papists, I must put a difference betwixt mine owne  
private profession of mine owne saluation, and my  
politique Government of the Realme for the weale  
and quietnesse thereof. As for mine owne professi-  
on, you haue me your Head now amongst you of  
the same Religion that the Body is of. As I am no  
stranger to you in blood, no more am I a stranger  
to you in Faith, or in the matters concerning the  
house of God. And although this my profession be  
according to mine education, wherein (I thanke  
God) I sucked the milke of Gods trueth, with the  
milke of my Nurse: yet doe I here protest vnto  
you, that I would neuer for such a conceite of con-  
stancy or other preiudicate opinion, haue so firme-  
ly kept my first profession, if I had not found it a-  
greeable to all reason, and to the rule of my Consci-  
ence. But I was neuer violent nor vnreasonable in  
my profession: I acknowledge the Romane Church  
to be our Mother Church, although defiled with  
some infirmities and corruptions, as the Iewes  
were when they crucified Christ. And as I am none  
emie to the life of a sicke man, because I would  
haue his bodie purged of ill humours; no more am  
I enemy to their Church, because I would haue  
them reforme their errors, not wishing the downe-  
throwing



*in the Parliament house.*

throwing of the Temple, but that it might be purged and cleansed from corruption: otherwise how can they wish vs to enter, if their house be not first made cleane? But as I would be loather to dispense in the least point of mine owne Conscience for any worldly respect, then the foolishhest Precisian of them all; so would I be as sory to straight the politique Gouvernement of the bodies and mindes of all my Subiectes to my priuate opinions: Nay, my minde was euer so free from persecution, or thralling of my Subiects in matters of Conscience, as I hope that those of that profession within this Kingdome haue a prooffe since my comming, that I was so farre from encreasing their burdens with *Rehoboam*, as I haue so much as either time, occasion, or law could permit, lightened them. And euen now at this time haue I bene carefull to reuise and consider deeply vpon the Lawes made against them, that some ouerture may be proponed to the present Parliament for clearing these Lawes by reason (which is the soule of the Law) in case they haue bene in times past further, or more rigorously extended by Iudges, then the meaning of the Lawe was, or might tend to the hurt aswell of the innocent as of guiltie persons. And as to the persons of my Subiects which are of that profession, I must diuide them into two rankes, Clerickes and Layickes; for the part of the Layicks, certainly I euer thought them farre more excusable then the other sort, because that sort of Religion containeth such an ignorant,



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rant, doubtfull, and implicit kinde of faith in the Layickes grounded vpon their Church, as except they doe generally beleue whatsoever their Teachers please to affirme, they cannot bee thought guilty of these particular points of heresies and corruptions, which their Teachers do so wilfully professe. And againe I must subdiuide the same Layickes into two rankes, that is, either quiet and well minded men, peaceable Subiects, who either being old, haue retayned their first drunken in liquor vpon a certaine shamefastnesse to be thought curious or changeable: Or being young men, through euill education haue neuer bene nursed or brought vp, but vpon such venim in place of wholesome nutriment. And that sort of people I would be sorry to punish their bodies for the error of their minds, the reformation whereof must onely come of God and the true Spirit. But the other ranke of Layicks, who either through Curiositie, affectation of Noueltie, or discontentment in their priuat humours, haue changed their coates, onely to bee factious stirrers of Sedition, and Perturbers of the common wealth, their backwardnesse in their Religion giueth a ground to me the Magistrate, to take the better heede to their proceeding, and to correct their obstinacie. But for the part of the Clerickes, I must directly say and affirme, that as long as they maintaine one speciall point of their doctrine, and another point of their practise, they are no way sufferable to remaine in this Kingdome. Their point of doctrine



*in the Parliament house.*

doctrine is that arrogant and ambitious Supremacie of their Head the Pope, whereby he not onely claimes to be Spirituall head of all Christians, but also to haue an Imperiall ciuill power ouer all Kings and Emperors, dethroning & decrowning Princes with his foot as pleaseth him, and dispensing & disposing of all Kingdomes & Empires at his appetite. The other point which they obserue in continuall practise, is the assassins and murders of Kings, thinking it no sinne, but rather a matter of saluation, to doe all actions of rebellion and hostilitie against their naturall Soueraigne Lord, if he be once cursed, his subjects discharged of their fidelitie, and his Kingdom giuen a praye by that three crowned Monarch, or rather Monster their Head. And in this point, I haue no occasion to speake further here, saying that I could wish from my heart, that it would please God to make me one of the members of such a generall Christian vnion in Religion, as laying wilfulnesse aside on both hands, we might meete in the midst, which is the Center and perfection of all things. For if they would leaue, and be ashamed of such new and grosse Corruptions of theirs, as themselues cannot maintaine, nor denie to be worthy of reformation, I would for mine own part be content to meete them in the mid-way, so that all nouelties might bee renounced on either side. For as my faith is the True, Ancient, Catholike and Apostolike faith, grounded vpon the Scriptures and expresse word of God: so wil I euer yeeld



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all reuerence to antiquitie in the points of Ecclesi-  
asticall pollicy; and by that meanes shall I ener with  
Gods grace keepe my selfe from either being an  
hereticke in Faith, or schismaticke in matters of Pol-  
licie. But of one thing would I haue the Papists of  
this Land to bee admonished, That they presume  
not so much vpon my Lenitie (because I would  
bee loth to be thought a Persecuter) as thereupon  
to thinke it lawfull for them dayly to encrease their  
number and strength in this Kingdome, whereby  
if not in my time, at least in the time of my posteri-  
tie, they might be in hope to erect their Religion a-  
gaine. No, let them assure themselves, that as I am  
a friend to their persons if they be good subiects: so  
am I a vowed enemye, and doe denounce mortall  
warre to their errors: And that as I would be sory  
to be driven by their ill behauiour from the prote-  
ction and conseruation of their bodies and liues; So  
will I neuer cease as farre as I can, to tread downe  
their errors and wrong opinions. For I could not  
permit the encrease and growing of their Reli-  
gion, without first betraying of my selfe, and mine  
owne conscience: Secondly, this whole Isle, as wel  
the part I am come from, as the part I remaine in,  
in betraying their Liberties, and reducing them to  
the former slavish yoke, which both had casten off,  
before I came amongst them: And thirdly, the li-  
bertie of the Crowne in my posteritie, which I  
should leaue againe vnder a new slavery, hauing  
found it left free to mee by my Predecessors. And  
there.



*in the Parliament house.*

therefore wou'd I wish all good Subiects that are  
deceiued with that corruption, first if they find any  
beginning of instinct in themselves of know-  
ledge and loue to the Trueth, to foster the same by  
all lawfull meanes, and to beware of quenching the  
spirit that worketh within them; And if they can  
finde as yet no motion tending that way, to be stu-  
dious to reade and conferre with learned men, and  
to vse all such meanes as may further their Resolu-  
tion, assuring themselves, that as long as they are  
disconformable in Religion from vs, they cannot  
be but halfe my Subiects, bee able to doe but halfe  
seruice, and I to want the best halfe of them, which  
is their soules. And here haue I occasion to speake  
to you my Lords the Bishops. For as you, my Lord  
of Durham, said very learnedly to day in your Ser-  
mon, Correction without instruction, is but a Ty-  
rannie: So ought you, and all the Clergie vnder  
you, to be more carefull, vigilant, and diligent then  
you haue bene, to winne Soules to God, as well by  
your exemplary life, as doctrine. And since you  
see how carefull they are, sparing neither labour,  
paines, nor extreme peril of their persons to diuert,  
(the Deuill is so busie a Bishop) yee should be the  
more carefull and wakefull in your charges. Fol-  
low the rule prescribed you by S. Paul, *Bee carefull  
to exhort and to instruct in season, and out of season:*  
and where you haue bene any way sluggish before,  
now waken your selues vp againe with a new dili-  
gence in this point, remitting the successe to God,  
who



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who calling them either at the second, third, tenth or twelfth houre, as they are alike welcome to him, so shall they be to me his Lieutenant here.

The third reason of assembling the Parliament.

The third reason of my conuening of you at this time, which containeth such actions of my thankfulness toward you, as I may either doe, or leaue vndone, yet shall with Gods grace euer presse to perfourme all the dayes of my life. It consists in these two points: In making of Lawes at certaine times, which is onely at such times as this in Parliament; or in the carefull execution thereof at all other times. As for the making of them, I will thus farre faithfully promise vnto you, That I will euer preferre the weale of the Body and of the whole Commonwealth, in making of good Lawes and Constitutions, to any particular or priuate ends of mine, thinking euer the wealth and weale of the Commonwealth to be my greatest weale & worldly felicitie: A point wherein a lawfull King doeth directly differ from a Tyrant. But at this time I am onely thus farre to forewarne you in that point, That you beware to seeke the making of too many Lawes, for two especiall reasons: First, because *In corruptissima Republica plurimae leges*; and the execution of good Lawes is farre more profitable in a Commonwealth, then to burden mens memories with the making of too many of them. And next, because the making of too many Lawes in one Parliament will bring in confusion, for lacke of leisure wisely to deliberate before you conclude. For the  
Bishop



*in the Parliament house.*

Bishop said wel to day, That to Deliberation would a large time bee giuen, but to Execution a greater promptnesse was required. As for the execution of good Lawes, it hath beene very wisely and honourably foreseene and ordered by my predeceffours in this Kingdome, in planting such a number of Iudges and all sorts of Magistrates in conuenient places for the execution of the same: And therefore must I now turne mee to you that are Iudges and Magistrates vnder me, as mine Eyes and Eares in this case. I can say none otherwise to you, then as *Ezekias* the good King of *Iuda* sayd to their Iudges, *Remember that the Thrones you sit on are Gods, and neither yours nor mine.* And that as you must be answerable to me, so must both you and I be answerable to God for the due execution of our Offices. That place is no place for you to vtter your affections in, you must not there hate your foe nor loue your friend, feare the offence of the greater party, or pity the misery of the meaner; ye must be blind and not see distinctions of persons, handleffe, not to receiue bribes; but keepe that iust temper and mid-course in all your proceedings, that like a iust ballance yee may neither sway to the right nor left hand. Three principal qualities are required in you; Knowledge, Courage, & Sincerity: that you may discern with knowledge, execute with courage, and doe both in vpright sinceritie. And as for my part, I doe vowe and protest here in the presence of God, and of this honourable Audience, I neuer shall be wearie, nor  
omit



## The Kings Maiesties speech

omit no occasion, wherein I may shewe my carefulnesse of the execution of good Lawes. And as I wish you that are Iudges not to bee wearie in your office in doing of it; so shall I neuer be wearie, with Gods grace, to take account of you, which is properly my calling.

And thus hauing tolde you the three causes of my conuening of this Parliament, all three tending onely to vtter my thankfulness, but in diuers formes, the first by word, the other two by action; I doe confesse that when I haue done and performed all that in this Speech I haue promised, *Inutilis seruus sum*. Inutile, because the meaning of the word *Inutilis* in that place of Scripture is vnderstood, that in doing all that seruice which wee can to God, it is but our due, and wee doe nothing to God but that which wee are bound to doe: And in like maner, when I haue done all that I can for you, I doe nothing but that which I am bound to doe, and am accomptable to God vpon the contrarie. For I doe acknowledge, that the speciall and greatest point of difference that is betwixt a rightfull King and an vsurping Tyrant is in this: That whereas the proude and ambitious Tyrant doeth thinke his Kingdome and people are onely ordeined for satisfaction of his desires and vnreasonable appetites; The righteous and iust King doth by the contrarie acknowledge himselfe to be ordeined for the procuring of the wealth and prosperitie of his people, and that his greatest and principall worldly felicitie



*in the Parliament house.*

licitie must consist in their prosperitie. If you bee rich I cannot be poore, if you bee happie I cannot but bee fortunate, and I protest that your welfare shall euer bee my greatest care and contentment: And that I am a Seruant it is most true, that as I am Head and Gouvernour of all the people in my Dominion who are my naturall vassals and Subiects, considering them in numbers and distinct Rankes; So if wee will take the whole People as one bodie and Masse, then as the Head is ordeined for the bodie and not the Body for the Head; so must a righteous King know himselfe to bee ordeined for his people, and not his people for him. For although a King and people be *Relata*: yet can hee be no King if he want people and Subiects. But there be many people in the world that lacke a Head, wherefore I will neuer be ashamed to confesse it my principall Honour to be the great Seruant of the Commonwealth, and euer thinke the prosperitie thereof to be my greatest felicity, as I haue already said.

But as it was the whole Body of this Kingdome, with an vniforme assent and harmonie, as I tolde you in the beginning of my Speech, which did so farre oblige mee in good will and thankfulness of requitall by their alacritie and readinesse in declaring and receiuing mee to that place which God had prouided for mee, and not any particular persons: (for then it had not bene the body) So is my thankfulness due to the whole State. For euen as in matter of faults, *Quod a multis peccatur, impune peccatur:*



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*saith*: Euen so in the matter of vertuous and good deedes, what is done by the willing consent and harmonic of the whole body, no particular person can iustly claime thanks as proper to him for the same. And therefore I must here make a little Apologie for my selfe, in that I could not satisfie the particular humours of euery person, that looked for some aduancement or reward at my hand since my entrie into this Kingdome. Three kinde of things were craued of me: Aduancement to honour, Preferment to place of Credit about my Person, and Reward in matters of land or profit. If I had bestowed Honour vpon all, no man could haue beene aduanced to Honour: for the degrees of Honour doe consist in preferring some aboue their fellowes. If euery man had the like access to my Priuy or Bedchamber, then no man could haue it, because it cannot containe all. And if I had bestowed lands and rewardes vpon euery man, the fountaine of my liberalitie would be so exhausted and dried, as I would lacke meanes to bee liberall to any man. And yet was I not so sparing, but I may without vaunting affirme that I haue enlarged my fauour in all the three degrees, towards as many and more then euer King of England did in so short a space. No, I rather craue your pardon that I haue beene so bountifull: for if the meanes of the Crowne bee wasted, I behoued then to haue recourse to you my Subiects, and bee burdensome to you, which I would be lothest to be of any King alike. For as it is  
true,



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true, that as I haue already said, it was a whole Bodie which did deserue so well at my hand, and not euery particular person of the people: yet were there some who by reason of their Office, credit with the people or otherwise, tooke occasion both before, and at the time of my comming amongst you, to giue prooffe of their loue and affection towards me. Not that I am any way in doubt, that if other of my Subiects had beene in their places, and had had the like occasion, but they would haue vttered the like good effects, (so generall and so great were the loue and affection of you all towards me:) But yet this hauing beene performed by some speciall persons, I could not without vnthankfulnessse but requite them accordingly. And therefore had I iust occasion to aduance some in Honour, some to places of seruice about mee, and by rewarding to enable some who had deserued well of me, and were not otherwise able to maintaine the rankes I thought them capable of, and others who although they had not particularly deserued before, yet I found them capable and worthy of place of preferment and credit, and not able to sustaine those places for which I thought them fit, without my helpe. Two especiall causes moued me to be so open handed: whereof the one was reasonable and honourable; but the other I will not bee ashamed to confesse vnto you proceeded of mine owne infirmitie. That which was iust and honourable, was: That being so farre beholding to the body of the



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whole State, I thought I could not refuse to let runne some small brookes out of the fountaine of my thankfulness to the whole, for refreshing of particular persons that were members of that multitude. The other which proceeded out of mine owne infirmities, was the multitude and importunitie of Sutors. But although reason come by infusion in a maner, yet experience groweth with time and labour: And therefore doe I not doubt, but experience in time comming will both teach the particular Subjects of this Kingdome, not to be so importune and vndiscreete in crauing: And mee not to be so easily and lightly mooued, in granting that which may bee harmefull to my Estate, and consequently to the whole Kingdome.

And thus hauing at length declared vnto you my minde in all the points, for the which I called this Parliament: My conclusion shal onely now be to excuse my selfe, in case you haue not found such Eloquence in my Speech, as peraduenture you might haue looked for at my hands. I might, if I list, alledge the great weight of my Affaires and my continuall businesse and distraction, that I could neuer haue leasure to thinke vpon what I was to speake, before I came to the place where I was to speake: And I might also alledge that my first sight of this so famous and Honourable an Assembly, might likewise breede some impediment. But fearing these excuses, I will plainly and freely in my maner tell you the true cause of it, which is: That it becom-



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becommeth a King, in my opinion, to vse no other Eloquence then plainnesse and sincerity. By plainnesse I meane, that his Speeches should bee so cleere and voyde of all ambiguitie, that they may not be throwne, nor rent a sunder in contrarie sences like the olde Oracles of the Pagan gods. And by sinceritie, I vnderstand that vprightnesse and honestie which ought to bee in a Kings whole speeches and actions: That as farre as a King is in Honor erected aboue any of his Subiects, so far should he strue in sinceritie to be aboue them all, and that his tongue should be euer the true Messenger of his heart: and this sort of Eloquence may you euer assuredly looke for at my hands.

